

A
SERMON
OF PVBLICKE
THANKSGIVING

for the happy recouery of
his MAIESTY from his late
dangerous sicknesse:

Preached at PAULS-Crosse
the 11. of *Aprill*, 1619.

BY

The B. of LONDON.

John King

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ESAY 38. 17.

Behold, in my peace I had great bitterness; but thou hast, in loue to my soule, deliuered it from the pit of corruption: for, thou hast cast all my sinnes behind thy backe.

When our SAVIOUR rode into Ierusalem, accompanied with such multitudes of people, some vnclothing the trees, others their backes, to spread in his way, all of them shouting vp to heauen, with *Hosanna*, and *Benedictus*; it is said in the story, that all the Citie was moued, and it gaue them occasion to aske, *the sayd*; who is this? The repræsentation of such a person, with such a traine, in such a fashion, and with

B

such

Math. 21.

such a dittie, made them conceiue it was
some rare and vnusuall thing.

My message this day is something out of
course, and might well require a preface, (I
am sure, *Hosanna*, and *Benedictus* ; will be the
summe of it,) besides a presence not ordina-
rie, of the heads and corners of the people,
and a face of Solemnitie, such as reserueth it
selfe onely for festiuaalls. I thinke there is
none so vn sensible, that is not moued here-
at, and will aske, (at least) to himselfe,
Ier. 32. *in die ista* ; what meaneth this? *Creduit Dominus*
novum super terram : Surely the Lord hath cre-
ated some new worke in the Land , that
hath produced this new meeting.

The very exhibition of these dumb
shewes, though they haue neither language
nor speech, without the help of the tongue,
were sufficient preface.

Ecce. And yet I haue a preface in my text. *Ecce*,
behold, standeth at your doores , I meane the
cares of your flesh, to lift vp their heads and
hatches, I say not, that the *King of glory*, who
is the *King of kings* , but yet that a glorious
King, and his gracious confession may enter
into your hearts.

It is placed at the gates of my text, and a thousand others in this booke, as Porters at the gates of great mens houses: Strangers and Wanderers, and Passengers, and *Circumforaneos*, idle Companions that stand to gaze, they keepe out; admit none but frendes, and bidden ghestes, such as are worthy to come in, and bring their garment with them; so is the office of *Ecce* here.

Math. 22.

Those who come to these sacred assemblies, with vnsanctified cares and spirits, only *ad augendam turbam*, to make vp number, it repelleth with indignation and disdaine, as the Crier in their gentile sacrifices repelled prophane persons, -- *ἔξω εἰς ἔξω βέλτε*. Away, away prophane persons; but such as shall lend their cares, and bend their intentions, and lay up in their hearts, with *Mary*, that they may bring forth of their treasures for their vse, with the Scribe; these, and none others it inuiteth, and pulleth after it, as with the cordes and cables of the holy Ghost, as that chaine that was tied to the tongue of *Mercury*, and fastned to the cares of the people drew his Auditors. *Behold.*

Senec.

And (methinketh,) it is somewhat like

the King that vttered it ; for the King is no more then an other man, *mole*, in bulke of body ; *virtute*, in power, he is more. We say, that a King hath long handes, he may sit in *Ierusalem*, and reach to the ends of his kingdom ; as the body of the sunne is in his sphære alone , but his beames, vpon the earth : and the blaze of a Comet is much farther extended , then the starre it selfe goeth : so, though the body of *Ecce*, be but in the frontispice, and at the threshold of my text, yet doth the hand, the beames, the blaze, the vertue, and strength of it go into euery part. For, whether you consider his sicknesse, which he stileth *bitternesse* ; and the time of that sicknesse, *in peace* , when he least looked for it ; or, whether his recouery, *Eruisti animam meam* , and the motiue to that recouery, *in loue to my soule* , perhaps when he least deserved it ; or, whether the cause of that sicknesse, *Sinnes*, and the full remission of those finnes, *proiecisti post tergum* , when he did not so much as craue it ; *Ecce* , imparteth it selfe to them all like.

I fell out at the mention of a King. I will set one *ecce* more vpon the person from whom

whom this speech came : It was the speech of *Hezekiah* the King : a great and magnificent King, both at home and abroad ; a virtuous and religious King, which is the *pure gold* in the crowne of a King, the rest is but drosse ; a King of the holy land, so was not *Merodach Baladan* in the head of the next chapter, for he was the King of Babylon. It will bee the more gratefull for the authours sake.

Sayd I, a speech ? it is more : *Scriptura Hezekiae Regis*, the 9. verse, the writing of *Hezekiah* the King : the labor, not of his tongue, but of his pen ; he did not *fundere*, but *ingere*, poure it forth at aduentures, but frame it vpon aduise. I put a great difference betwixt speccch, and writing. Speech hath wings, *volat & auolat*, it flieth and dieth, so doth not writing : you must seeke for a word, *in aure*, in the care of him that receiued it, where it hath but slender footing ; or *in aëre*, in the aire, where it perisheth with the sound. If you will seeke for a writing, you shall find it *in ære*, or *in marmore*, in plates of brasse, or in tables of Stone, where it may be a monument to after ages : It suruiueth the author,

Luc. 16.

Sanec.

thor, and doth good to the liuing when the author is gone. In this sence it is true, *surgunt ex mortuis*, they arise from the dead, by whom the succeeding posterity is instructed and bettered ; so sayd hee of his writings, *posterorum negotium ago*, I prouide for the times to come.

Yet there is more. for it is the writing of a King, I say not before his death, (from which he was newly deliuered, as in a *parable of the resurrection*, *Heb. 11.*) but instantly vpon that time, wherein hee was neere to dying : and then are the words of a man most gratefull, "*ut esse Phæbi dulcius lumen solet, iam iam cadentis*, as the light of the Sunne, most pleasant about his going downe. But that which is most of all ; it is written with the point of a diamond, to remaine for eternity, and is a part of the euidences and muniments of the Church layd vp amongst her sacred Records, for a memoriall of his thankfulnesse, offered, and consecrated to God vpon that deliuerance. *Beati, quibus, deorum munere, datum est facere scribenda, aut scribere legenda*, Happy are they, whom God hath enabled, either to doe things worthy to bee written, or to
write

Plin. 2.

write things worthy to bee read : *Hezekiah* did both.

This is a part of his writing ; the composition whereof, is of fundry and contrary parts : To giue you a summary view of all the materialls therein, and their naturall consequence :

First, you haue *Peace*, that leadeth to all the rest ; but *Peace* had an ill neighbour that troubled it, *Sinne*, in the hindmost part of my Text. *Sinne*, bringeth forth *bitternesse*, and not onely so, but *bitternesse* added to *bitternesse*.

Bitternesse thus accumulated, must needs haue brought to the *pit*, and the *pit*, in the end, would haue turned to *corruption*, or *consumption* : thus farre goeth the blackeline of my text, the shadow of sorrow and death.

But then commeth the other Hemisphere of comfort and light ; wherein you haue, first, the *loue, and good pleasure* of God ; secondly, *Redemption from the pit of corruption*, as touching the body ; thirdly, *Remission of sinnes*, as concerning the soule. So it is not here, as in the 68. Psalme, where the singers go before, and the minstrels follow after, &c. here, the

mourners

1.

2.

3.

4.

5.

6.

1.

2.

3.

mourners goe first, like the captiues in their ancient Triumphs; *sinne*, and *sicknesse*, and the *pit*, and *corruption*; then come the minstrells and fingers, I meane the mercies of God, as in a triumphant chariot, curing both the body from *sicknesse*, and the soule from *sins*.

Dinison.

The three parts and roomes of my text wherein this whole matter is lodged and disposed, are as cleerely distinguished, as the three tabernacles of *Peter*, *Matth.* 17.

The first is, *in my peace I had great bitternesse*.

The second, *but thou in loue to my soule, hast deliuered it from the pit of corruption*.

The third, *for thou hast cast all my sins behinde thy backe*.

Let these parts bee, as those three tabernacles.

Mee thinketh I see *Moses* in the first, of a fearefull visage that hath need to bee vailed, *Bitternesse, Bitternesse*.

Elias in the second, when he is raising the widowes sonne at *Zarephtha*, 1 *Reg.* 17. *thou hast deliuered my soule from the pit*.

CHRIST in the thrid, *full of grace and truth*, casting *my sinnes behinde his backe*.

Or, if you please, let my text bee as the

Arke

Arke of testimony, wherein there were kept for store, *the tables of the law*, *the pot of Manna*, and *Aarons rod*. *Heb. 9.* they conceipt it well, that the *Arke*, is the Church; the *Tables*, the word; the *Manna*, the Sacraments; and the *Rod*, the discipline.

I am sure in the *Arke of my text*, there is first a *rod*, of *bitternesse*, *bitternesse*; and secondly, the *manna* of deliuerance from the consuming pit; and thirdly; the *tables*, not of the Law, but of the Gospell, not of the Old, but the New couenant; of the law, not of *facts*, but of *faith*; the tender mercies of God, in absolving from sinne.

In three words, *Hezekiah* is sicke, in the first tabernacle: found, in the second, *sanus*, or *sanabilis*, onward to his health, as touching his body: safe, and secure, in the third, as concerning his soule. And in euery of these three are two remarkable things.

- In the first, {
1. sicknes { qualitie, *bitternesse*,
with the { extremity & degree,
bitternesse bitternesse.
 2. the time and aduantage that
the sicknes tooke, *In my peace*.

In the second,

1. deliuerance, *Eruesti animam meam.*
2. the motiue that induced God, *thou in thy loue &c.*

In the third,

1. the cause of the sicknesse, *Sinnes.*
2. the remoue of that cause, *Thou hast cast, &c.*

*Amaritudo,
amaritudo.*

I beginne at the first tabernacle, and therein first with the rod, his sicknesse: *In my peace I had great bitternesse.*

The kinde of this sicknes is not mentioned till the 21. vers. there it is called *Ulcus*, a botch, it is thought to haue been a plague-fore, I dispute it not, I am sure it was somewhat neere; I will but *drinke of the brooke* in my way, and giue you a short note. Wee haue knowne by *bitter*, *bitter* experience, what a plague is; but God tooke a *plaister of figges*, of his sweete mercies in Christ, well-nigh Fifteene yeares sithence; and applied to the botch, and healed the sores of this land:

land : in the vertue and strength whereof, we haue walked to this præsent day. and we for the figges of his mercies haue returned him the thistles of our finnes, the clusters of *Sodome*, and the wine of *Dragons* ; and yet, *Ecce in pace* , we heale our hurtes with sweete wordes, crying, *peace, peace, all is well* , and so shall be ; *To morrow shall be as this day, and much better*, and this yeare, as the last, and much freer.

Deceiue not your selues, you haue a great and populous Citie, sowne with the *seede of man*, as the Prophet speaketh ; I may say, with the seede, rather the weede, of building. I say not, that your Citie may go out at your gates ; surely, it may go out at your Suburbes ; the hemme of your garment, is more then the garment it selfe : the lop, and burthen of the tree, more then the stemme can beare, and threatneth the ruine of the whole body. To speake plainly, the regions are white and drie to the haruest; there is matter enough *within*, in respect of your sinne ; *without*, in respect of your building, for a pestilence to worke vpon, vnlesse, as the antidote of the blessed goodnesse of God, then

C 2

cured,

cured, to the præseruatiue of his sauing grace, now keepe you from it. I go on.

Whatsoever were the *species* manifest it is what the quality of the sicknesse was, *bitternesse*; what the quantity, *betternesse*, *bitternes*; some sharpe, and wringing discafe; as when the Prophet cried out, *My belly My belly*; the very doubling of the word expresse what his paine was.

We are alwaies ill, when wee are in our best health; *Longum languorem trahimus*; wee liue in a long and languishing sicknes; our wearinesse after labour and trauele is a sicknesse, and sitting, or lying is physick to cure it; sitting, and lying is a sicknes, (wee cannot continue therein,) rising, and walking is the cure of it: hunger, and thirst is sicknes, eating, and drinking is the helpe to that: Eating, and drinking, sicknes; fasting, and abstinencie physicke to it. *Quotidianus defectus quid aliud est quam prolixitas mortis?* our daily decay in nature, what is it else, but a lengthning of death? I will say briefly, *triplici morbo laboramus, principio, medio, & fine*; We are sicke of a threefold sicknes, our beginning, midst, and ending: As Saint Au-

gustine

Ier. 4.

August. in
Psal. 102.

Gregor.

gustine told the *Manichees*, of their idle and impious writings; *principium truncum, medium putridum, finis ruinosus*; their beginning was naught, their proceeding naught, their ending naught; So is it with *vs lugressus flebilis, progressus debilis, egressus horribilis*, a mournfull natiuity, wofull life, dreadfull death.

Morbi, citatio ad mortem; sicknesse, is a summons to death: he that is least sicke, may, and in the end must die. Death hath euer her arrow in her bow, though in the prime ages of the world she was sometimes nine hundred yeeres before she sped, yet now she hit-teth quickly; and when God saith, shoot, she shooteth; and so long as God saith, spare, she spareth. For what is thy life? *breue suspirium*, a short panting. Canst thou measure the blast of winde? (said the Angell to *Ezdras*;) canst thou measure (say I) the blast of thine owne winde? the breath within thy nostrils? *spiras, expiras*, now thou art breathing, anon thy breath is gone. It dealeth with the arke of thy body, as the doue with the Arke of *Noah*, which goeth forth, and commeth in, and goeth forth, and neuer commeth backe againe. So doth thy breath.

*Spongia,
Infundibula,
Amphora.*

Senec.

But, he that is sicke of a sicknesse indeed, a sicknesse that is *mali moris*, as the Physicians speake, such as this sicknesse of *Hezekiah* was, *bitternesse bitternesse*; hath but a short reckoning to make to the houre of his dying. For it fareth with the body of man, as with a vessell of wine in a frugall house; being kept for our selues, and our friends which drinke moderately, it is long in drawing; but, if *sponges*, and *tunnels*, and *barrells* come to it, such as are *mightie to drinke*, and *strong to poure* in, they will spend that in a day, which would haue serued a long time. So may the thread of my life be long in spinning, to the fortieth, or fiftieth yeere thereof; it may be, *ad terminum constitutum*, *Iob* 14. vnto mine old age, (for that is the bounder of nature, and, *maledictus qui transfert terminos*, *Deut.* 27. that thinketh, being old, to liue long; *huic uni ætati non interceditur*, there is no dispensation for this age) but if such quaffers shall come, as a *πύρρις*, a burning feuer, or the like malignant diseases, that drinke vp *humidum naturale*, all the moisture in my body at once, and drie it vp like an hearth, or like a bottle hung vp in the *smoke*; that is done in an houre, a moment,

ment, which had not else beene done in many yeeres to come.

Now, but in a word consider the person that is sicke; it is *Hezekiah the King*.

Mibi amar:

If any person in the earth be capable of that style, *Vive in æternum*, liue for euer, it is a King. What wanteth a King, of all the beasts of the field, or fowles of the aire, or fishes of the sea, what either nature can afford, or Art condite, to the diet of his bodie, comfort of his heart, refreshing of his spirits? It seemeth, by a phrase vsed by the holy Ghost, that a King wanteth nothing. *Nabal feasteth like a King*, 1. Sam. 25. *Araunah offereth to Dauid like a King*, 2. Sam. 24. the *Corinthians reigne like Kings*, 1. Cor. 4. and yet is *Hezekiah the King sicke vsque ad mortem*, vers. 1. euen vnto death, that is, *bitterly, bitterly*; death had stretched forth her hand against him, as *Ieroboam* against the Prophet, to haue smitten him, 1. Reg. 13. but that the Lord withered it. What is the reason? *Sum quidam & ego mortalis homo*, 7. Sap. for I my selfe (saith the King) am also a mortall man.

Dan. 3.

There is no difference in nature betwixt a King and a meaner person. *Interuallis distinguimur*,

Quintil.

*Offa patris
tui Philippi
regis Maced:
quero.
Psal. 9.*

*Homo est ani-
mal rationale
mortale.*

*Moriantur
permoriantur*

guimur, exitu equamur; we differ in condition, agree in dissolution. When *Diogenes* was porring amongst dead mens bones, *Alexander* asked him what he did there? he answered, *I seeke the bones of Philip thy father, King of Macedon*, but cannot finde them. I may well applie the words of the Psalme to them, *Constitue Domine legislatorem super eos, sciant se esse homines*; Set thou, O Lord, a Law-giuer, or Ruler ouer them, that they may know they are but men. They giue lawes to the earth, and death to them, and her law is an euen and equall law, to King and people all alike.

It is a problemē worthy the inquiring; sith other creatures are subiect to death no lesse then man, why *Mortale* is placed in the definition of man alone. It is a parallell to this, (and one answer may serue to both) which the Prophet hath *Psalme 82. I haue said you are Gods, but ye shall die like men*. Why like men rather then other créatures? I will not giue that eminent, and conspicuous reason, that when beasts die, by reason that their foules arise from the matter of their flesh, they die, and die thorowly; so is it not with man, but first hee dieth, and endeth
not

not there, but after death, *Iudgement, Hebr. 9.*

I should rather say, that beasts, for the more part, liue out their time determinate by nature, till nature be annihilated, vnlesse violence and casualltie come betweene: the Elephant liueth longer then the Hart, the Hart then the Lion, the Lion then the Horse, the Horse then the Dogge; all to their full age, vnlesse they be forced out of life: but man dieth in his infancie, and oftner in this then any other age; no sooner saluteth the light of heauen, but he biddeth farewell to it; and that which is more, death entreth the very secrets of nature, the vault of the wombe, and with her Lynces eyes findeth out the wayes, which the Eagle and Kite neuer found out, and killeth the babe in the wombe before it commeth forth.

You haue heard of the sicknesse: Adde thereunto, the time that his sicknesse watched; *In my peace. Victor timere quid potest?* (said he in the tragedie) and it is answered with a breath, *quod non timet.*

Hezekiah had newly escaped from the iawes of a fearfull King, one, that vaunted himselfe that with the soles of his feet he had

D

dried

2. *In pace.**Senec. in
Agam.*2. Reg. 18. &
19.

dried vp the riuers of the earth, (and thought (like *Leuiathan*) to haue drunke vp him, and his kingdome) who asked in the prid of his heart, where the Kings of *Arphad*, and *Hemah*, and *Zepharuaim* were ; and, *Hezekiab*, *Let not thy God deceiue thee in whom thou trustest* ; and he would make the people to eat their dung, and drinke their water.

*Rex terrorū,
terror Regū.*

Now he is fallen afresh into the hands of the *King of feares*, as *Iob* calleth him, *Iob* 18. and *feare of Kings* ; who is, *Rex super omnes filios superbie*, *Iob* 41. who may say with much more confidence, then euer *Zenacharib* did, where euer my foot treadeth, I drie vp the riuers ; riuers of blood in the veines, and of milke in the breasts, and of marrow in the bones ; and aske for the Kings, of *Arphad*, and *Hemah*, and *Zepharuaim*, and *Zenacharib* himselfe ; and admonish the Kings of the earth, *Let not your gods, your Idols of greatnesse, and glory, and maiestie, deceiue you, wherein you trust ; and cause them to eat the dust of the ground, and that the slime of the pit shall be sweet to them. Ecce, cum dixerint pax, pax, Behold, when men shall cry peace, peace, sudden destruction shall come vpon them. I will*

will vse the words of the Prophet 1. Reg. 14. I will doe it *in hac die*, & *in tempore hoc*, at that day, and at that time; *quid? etiam nunc*: what? yea, at this very instant; *Ecce, in pace*, at this very instant of time, when *Hezekiab* thought he had clipt the wings of peace, that it should neuer flie away againe; when strangers from abroad saluted him, *Estne pax frater?* is all well? when he did not much lesse, then say to his soule, *Anima quiesce*, Soule take thy ease, *flagellum transijt, non veniet*, the scourge is past, and shall neuer come againe. Did he then thinke of a *Iebusite* in the Land, that should be a thorne in his eyes, and a pricke in his side? of a bosome enimie? a warre within his bones? an armie of trouble and temptation in his owne bowels? When a forraine enimie is discouered, the Beacons are fired, and an *Ecce* is giuen to the Country round about. Here is a domesticke, intestine enimie, without Beacon, or any admonition at all; but whilest he sitteth in the armes of peace, as *Sampson* in the lap of *Delilah*, a sudden alarme is heard, *Vp Sampson, the Philistines are vpon thee*; *Vp Hezekiab, bitternesse, bitternesse* is vpon thee. This deserueth the *Ecce*;

Esay 28.

for bitternes in the time of warre is no newes,
knowest thou not that it will be bitternesse in the
later end? (*Abner to Ioab. 2. Sam. 2.*) but bitter-
 nesse, and doubled bitternes in the midst of
 peace, this is strange.

An image, a glasse, *a sea of glasse*, that all
 the people of the earth may stand vpon the
 shore of my text, and see the face of their
 fraile and vnconstant conditions. A man,
 and the best of men, a King, and the best of
 Kings; (I speake not of *Balthazar*, but as he
 in the midst of his cups, so this) in the midst
 of his comforts, seized and surprised at vn-
 awares with a grieuous disease that added
bitternesse vnto bitternesse, and cut not off the
 lap of his coat, (that is) pinched him in a
 finger or ioynt, but assaulted the life, in the
 inmost and strongest fort it had, and had it
 in her clouches, to bring it to the very pit.

One maruelled that men were so hardy to
 aduenture to Seas: why? *Cum multi pereant in*
aquis, sith many miscarried in the waters:
 He that answered him, maruelled as much
 how he durst go to bed, sith many die in
 their beds. Had he nothing to wonder at
 but the Sea? I maruell he feared not his
 owne

owne flesh, and that he durst trust himselfe with his owne body, I am sure, it is as fluide as the Sea. *Liqueſcimus*, we melt, we thaw daily: our life goeth away *per ſtillicidia*, as it were by droppings. *Omnes nos trahit aqua dilabimur*, we all glide away like water that is ſpilt and cannot be gathered vp againe. Here he ſhall finde tempeſts, and guſts, and ſurges, and waues, and rockes, and quickeſands, and gulſes, and ſea-monſters, no leſſe then at Sea.

2. Sam. 14.

I wonder that men dare liue in ſuch fleſh, *tam putri, & ruinoſa domo*, ſo rotten and ruinous an houſe; where, not onely the gates, poſternes, and windowes, but euery little creuiſ and chinke letteth in death: Looke how many members and parcells of the body, ſo many veſſells of ſickneſſes, receptacles and harbours of death. Euery Apoplexie in the head; Swelling in the eare; Bleeding at the noſe; Canker in the mouth; Squinacie in the throat; Pluriſie in the ſide; Stone in the kidney; cholicke in the belly; may be a meanes to death.

I maruaile againe why he commeth to his table, to eate and drinke there, why?

Cum multi pereant in mensa, sith many die at their Tables: Did *Tarquinius Priscus* thinke, that the *bone* of a fish going crosse his throte, should haue choked him? or *Sophocles*, and *Anacreon*, that they should haue died of a *rayse stone*? or *Fabius* a Senatour, that an haire in a draught of milke should haue been his end? or *Ruffinus* the Consull, that in kembing his head, the *tooth* of his *Combe* entring the flesh, should haue beene his deaths wound? or *Lucia* the daughter of *Aurelius*, that her *Childe* which she bare in her armes, thrusting a *needle* into her breast, should haue shortned her daies? I could be infinite: So long as there shall be a man in the world, and mortality, casualtie, corruption to accompany that man; there shall be occasion for this *ecce*; behold in *my peace*; when I was most secure: to the *stupor*, and *terror* of all those, that trust too much to their *peace*.

It is a singular part of the gracious providence of God vpon vs, to hide the houre of our deaths; as *Isaack* spake to his sonne, *Gen. 27. Vides quod senuerim, & ignorem diem mortis meae*: Thou seest I am old, and yet notwithstanding, I know not the day of my death.

death. *Semper incognitus, ut sit semper suspectus*; that being alwaies unknowne, we might alwaies haue it in suspicion: and make that vse of our ignorance, that *Cassian* aduiseeth, *Omnis dies, velut ultimus ordinandus est*; to dispose of euery day, as if it were our last day. Certaine it is, *Supremus vite dies, supremus mundi dies*; the last day of my life, is the last day of the world to me; for *qualis hinc quisq. egreditur, talis in iudicio representabitur*; such as I am at my death, such shall I be at my iudgement. And as certaine againe, that it is the greatest worke in the world, to dy; to exchange life with death; and the best, to dy well; as *Anacharsis*, being asked, which was the best ship? that (saide he) which is safely arriued. Adde vnto these the rule of Saint *Augustine*, *Non potest male mori, qui bene vixerit*; and on the other side; *vix bene moritur, qui male vixit*; He cannot dy ill, that hath liued well; and scarcely dieth well, that hath liued ill. These things conferred; be ye ready prepared for that day; *Estote parati in diem tertium*; that it may finde you in peace, in the peace of God, and of a good conscience, which passeth all vnderstanding.

Gregor.

Exod. 19.

I told you before, you had *three sicknesses*, I tell you now, you haue but *three daies* of your liues ; the one, of your *comming* into the world ; the other, of your *stay* ; the last, of your *going out*.

Be ready against the *third day*, the day of your *going forth* ; (which you cannot well be,) except you beginne to prouide on the *first*, and the *second* ; least that should betide you which is bemoned in my text, *ecce, in pace, amaritudo, amaritudo* ; behold , when wee dreamt of *peace*, we awaked to extremitie of *bitternes* : and being taken in an *euill time*, you complaine, as in that, *mimesis* of Saint *Chrysostome*, *valete amici*, farewell friends, I must go an vnknowne iourney, by waies vnknowne, into Countries farre remote ; *Vbi quale diuersorium habiturus sum, angelorum, an demonum, ignoro* ; where what lodging I shall finde, amongst *Angells*, or, *Deuills*, I know not.

2. Part.

Et tu, Complexus amore, eruisli &c. I am now cometo the second Tabernacle of my text ; wherein you haue *Elias*, and the *mama*, I spake of. It containeth two things ; first, the redemption ; *Eruisli*, secondly, the reason or motiue, *Complexus amore*. The

The recovery so much the sweeter, by how much the danger the greater: *Transfisse de morte ad vitam, Vita gratiam duplicat*, to passe from death to life is double life: So is the light more gratefull, to him that was in the power of darknes; and assurance, to him that despaired of assurance.

There was danger enough in the former clause, for there it was *bitternesse, bitternesse*, that is, as the *Apostle* calleth it *Act. 8. fel amaritudinis*, the very gall of *bitternesse*: which importeth a disease, *pestimi generis*, of the worst sort, and in the *paroxysme*, and very height of it; but now, you haue it amplified by three circumstances more:

First, from the *object*; it striketh not at a bough, no defluxion in the eye, nor mutilation of an hand &c. but is *securis ad radicem*, the axe laid to the roote, to hew downe life it selfe. *Eruiſti animam.*

Secondly, from the tearme, or, extent: for it is not the life infested, annoyed, disquieted alone; but lifted, and heaued at, to be throwne into the pit: *eruiſti è fouea.*

Thirdly, from the *attribute* of that pit, for it is not *fouea refugij* or, *refrigerij*; a pit of repose or

E

comfort,

1. Redempti-
on.
Bern.

1. Ab ob-
iecto.

2. à termino.

3. Ab attri-
buto.

fort, such as *Elias* went into, and *Dauid*, and the *Prophets* that *Obadiab* hid, and the *Saints* that the world was not worthy of, *Hebr.* 11. but *fovea corruptionis, consumptionis, putredinis, a pit of corruption, consumption, and rottenesse.*

Take it altogether in the Masse and lumpe, and see what it is. (besides the kinde of the sicknes, which is not here mentioned) First, it is *bitter*: secondly, *bitternesse* it selfe: thirdly, *bitternes*, put to *bitternes*; fourthly, against life; fifthly, to *thrust it downe* to the *pit*: sixthly the *pit of corruption*. this being his case, and then, to be pulled out of the *teeth of death*, as *Dauid* pulled his *lambe*, and his *kid*, out of the *mouth of the Lyon and Beare*, was the singular mercy of God, worthy an other *Ecce*, as at the first I declared.

Is it not mercy, (I aske,) to be saued from *death*? *Death*, whensoever it shall come vnto vs, and howsoever qualified, the grimnesse of her visage disguised, yet will it be fearefull enough. It is *dissolutio naturæ*, the dissolution of nature, and the *dissociation* of body and soule, ancient frendes, and of long acquaintance: *Dauid* and *Ionathan* wept, and kist when they parted.

When

When *Vzzab* was smitten dead, for putting his hand to the *Arke*, 2. *Sam.* 9. *David* was (angrie, shall I say?) troubled, greiued at it, and called the name of the place, *rupturam vzza*, the breach of *Vzzab*. I am sure, when body and soule are sundred, there is *ruptura*, and cannot be without commotion, and passion, *Si nulla esset mortis amaritudo, non tanta esset martyrum fortitudo*; if death were not bitter, Martyrs should want of their honour.

But what may the *motine* be, that procured this deliuey? I aske not now, with the blessed *Apostle*, *Vbi Conquisitor seculi*? 1. *Cor.* 1. where are the wise of the world, Eagles for reason, Mowlewarpes for religion? but *Vbi Conquisitor Ecclesie*? the most regenerate, sanctified, illuminate Contemplatiues of the Church; Let them say to themselves, as the Preacher did, *Eccles.* 7. *I haue sought, and sought, one thing after an other, to finde out the reason, & adhuc querit anima mea, and yet my soule seeketh: I haue found a man of a thousand, but not a woman amongst them all.* Giue mee leaue to apply it. If you looke on the part of man, which is, as it were the weaker sex; no reason can be giuen of this goodnes of God towards him:

2. *Motine.*
Placuit tibi.

Aquila rationis,
Talpa religionis.

*Dilexisti,
Desiderasti,
Coniunxisti,
Cinxisti
Complexus
es.
Operuisti.*

but on the part of God, there is, one, for a thousand, and in stead of all the rest; *quoniam volens misericordiam est. Mich. 7.* because mercy pleaseth him. So in my text, *placuit tibi &c.* God so desired, and knit, and conioyned, and girt, and embraced, and couered, and tooke pleasure, and liking to the life of the King, that death could not hurt him: The very variety of reading may stand for a rich commentary: but neither tongues, nor penes, of men, nor Angells can expresse the riches of grace, when God is pleased to shew mercy vpon vs. The sweetnes of nature brought forth *beneplacitum* in him: pleasure, brought forth loue; Loue, desire; desire, Vnion; Vnion, embracing; embracing, girdeth close, like a girdle about the raines; and couereth and keepeth from hurt, that, that is beloued: *In amore hæc insunt omnia.*

*Anima
ernisti.*

I

Before I forsake this part, I must note vnto you two things. First, that in death there is no danger to the Soule, no more then was to the Soule of *Hezekiab*; for *anima*, in my text, is not the substance, or essentiall part, (as principally it signifieth) but an act
and

and effect of that soule, to weet, that life, which it brought to the body in dowre, and portion when shee married with it: and when she departeth from hir body, shee resumeth, and carrieth away with her, that portion againe. So that, the *Soule* it selfe, is no way subiect to the pit.

Oceidisti & possedisti? said *Elias* to *Ahab*. So saith God vnto death, hast thou slaine, and gotten possession too? but of what? the *flesh* only, not the soule: and that *flesh* shall lie as a surfer, in the stomacke of death; and as the drunkard, *regurgitat bilem suam*, so shall death cast it vp againe. *Mors* is *Morsus*, death is but biting, not a consuming, and vtter deuouring; as he that biteth, taketh some, and leaueth some, so death getteth a morsell of flesh, as the Kite taketh garbidge from the dunghill, and the dogge offall from the shambles; but the soule, it medleth not with. I cannot therfore better compare the graue, then to the hony combe, wherein is both hony and wax. The hony of the soule is taken out, the wax of the flesh remaineth behinde, till the resurrection of iust men.

But as touching the *flesh*, the life whereof

1. Reg. 21.

Seneca.

2.

Iob 30.

Ecclef. 12.

is properly aimed at, here is her lot, her end, *fouea corruptionis*, the pit of corruption. The Riuer haste to the Seas, Starres to the West, Man to the pit : it is *domus constituta omni uiuenti*, the house appointed to euery liuing man ; *domus Conuentionis*, the house of Parliament, for all estates to meet in ; *domus seculi*, the house of perpetuities, till Christs second comming. *Solum mihi superest sepulchrum*, saith Iob, cap. 17. he is sure of nothing but his graue. It were a worthy Epitaph, to be set vpon the monument of euery man, *I haue nothing but a graue*: or if you will truly read it, *Sepulchra, mea sunt*, Graues, are mine. What need more then one ? Yes, A *Graue* for his body, A *Graue* for his vanities, A *Graue* for his riches, A *Graue* for his hopes: all is buried with him. He that shall say, I haue Houses, and Lands, and Vineyards, and Fields, and Gardens, deceiueth himselfe, and the truth is not in him ; he hath nothing certaine but his graue. When *Lazarus* was raised out of his graue againe, what brought he out with him, sauing *fascias sepulchrales*, & *sudaria*, his napkins and graue-cloathes ?

The Astronomers maid laughed at her
master,

master, that stood gazing at the starres, and
 saw not the ditch that was before his feet : I
 know not what castles we are euer build-
 ing in the aire, and we will saile vpon the
 mountaines, and make our nests with the
 Eagles, and touch the stars with our heads,
 when there is *fouea*, a pit, before our feet,
 which we neuer thinke of. Proud earth and
 ashes, *terra, calcans terram*, earth so treading,
 and ietting vpon the earth, as if the earth
 should neuer tread vpon vs; when notwith-
 standing, this bale and contemptible ele-
 ment (the sediment and dregs of the world)
 shall set her foot vpon our faces ; doe we re-
 member the *pit*, the *land of forgetfulnesse*, the
regions of darknesse, the *place of silence*, wherein
 our proud, and pampered, and stall-fed flesh
 must lodge? we that eat the fattest, and finest
 of the earth, and deuoure whole Countries,
 as the Oxelicketh *vp the grasse* ; yea, beasts
 will not serue our turnes ; we eat vp Man,
deuoure a man and his heritage, Mich. 2. *pascua di-
 nitum sunt pauperes*, the poore are the pasture
 of the rich ; doe we beare in our mindes *fo-
 neam exedentem, consumptionis*, the pit that shall
 eat, and consume our selues? we that lie and
 rot,

Eccles. 13.

rot, in the dung of our finnes, (our flesh indeed is so rotten vpon our backs, with foule & loathsome diseases, that peece will scarce hang vnto peece, so as our very bodies are already become the graues of the liuing) doe we remember *foue am putredinis*? the pit of corruption, and rottennesse, whereinto we are going? when, albeit from the body of a dead Lion, there came bees and hony; and so from the body of a dead horse, droanes, (they say) and from the body of a dead asse, hornets; yet from the body of a dead man, nothing but wormes, and filthinesse. *Hereditabit serpentes, bestias, & vermes, Eccles. 10.* he shall inherit serpents, beasts and wormes: nay, *hereditabunt*, they shall inherit him; the *Serpent*, gapeth for his foule, *Beasts*, for his substance, that shall reuell in his goods, *Wormes*, for his flesh.

3. Part.

Quiaproiecisti. I am now at the last Tabernacle, wherein you haue *Christ*, with his benefits, and the *Tables* of the Gospell; and therein, as I told you at the first, are likewise two things: First, the cause of his bitternes, finnes; secondly, the discharge of that cause, *for thou hast cast etc.*

I haue beene lately vpon both these points, in the hearing of many of this auditory : I shall say the lesse now. But *Sinne*, the sicknesse of the soule, is the reall and radicall cause of all bodily sicknesse. I alleadge but one storie, from the 1. Reg. 17. The widow of *Zarepta* commeth to *Elias*, (her sonne being then dead) and saith vnto him : *What haue I to doe with thee, thou man of God ? art thou come vnto me, to call my sinnes to remembrance ?* she was an excellent woman, and her praise is in the Gospell : when she had but a little meale, and a little oyle in a cruise, and was gathering two stickes, to make a widowes fire, and to dresse for her sonne and her, that they might eat and die, yet vpon the bidding of the Prophet, bring vnto me, and first vnto me ; such was her faith, that she did it : yet she imputeth the sicknesse and death of her childe, to her sins. *Vespasian* was of another minde; being sicke, and out of hope to liue, he threw the curtaines aside, and spread his hands vnto heauen, and complained of his gods, *immerenti sibi vitam eripi*, that he deserued not to die ; had neuer committed any thing in his whole life, whercof he repented, but

F

one;

one ; he had so much the more cause to repent him.

I hope, when *Hezekiah* praieth at the third verse, *O Lord, I beseech thee, remember how I haue walked before thee in truth, and with a perfect heart, &c.* he speaketh but *secundum quid*, not simply ; and *comparatè*, compared with others, importing *affectum*, and *profectum*, rather desire, and endeavour so to doe, then any perfection ; and that he had no meaning, to thinke that he had no sinne ; for it plainly appeareth in his owne speech, by the reason he giueth, that he thought *sinne*, to be the cause of his sicknesse. *Eruisti, quia proiecisti*, first he remitteth his *sinnes* ; (which was the course of our Sauiour in the Gospell) and then relecueth him of his sicknesse.

Matth. 9.

2.

But when I looke vpon the cure, the remoue of the cause, I cannot but remember, what God spake vnto *Abraham*, *Gen. 15. Ego, merces tua magna nimis*, I am thine exceeding great reward : what, vnto *Dauid*, *2. Sam. 12. I haue done this, and that for thee ; & si parua sunt ista*, and if these things were too small, *I would haue added much more*. Iust as the *Apostle* writeth, *Ephes. 3. abundantly much more, than wee,*

wee, either aske, or thinke. For did *Hezekiah* craue the remission of his finnes? In his whole song there is not a word, a syllable of it: You haue heard of *his truth*, and *righteousnesse*, and *perfect heart*, no mention of sinne: and all his petition, and moane, and teares that he spent, was for his life alone. God granteth him that, & *aliquid amplius*, and somewhat more, & *aliquid melius*, something better; for admit he had died, yet had his case beene good enough; *Mori non timeo, quia ad bonum Dominum vado*, I feare not to die, because I goe to a good Lord. But if I die in my sinne, if that *circumstans peccatum*, *Hebr. 12.* cleaue to my soule at my going hence, it will be as mill-stones vnto it, to plunge it into the bottomelesse pit of eternall destruction: therefore besides, and before the cure of his sicknesse, he pardoneth his finnes.

Wherein, he dealeth with *Hezekiah*, as he did with *Moyes*, *Num. 17.* when he bade him bring twelue rods, for the twelue tribes, and lay them in the *tabernacle* before the *testimonie*; and the rod, for that tribe which the Lord would chuse, should bud. When *Moyes* came

to reuiew the *rods*, the *rod* of *Aaron*, had not only *budded*, that is, chipt, or broken the rinde ; but the *buds* were swolne, and fully brought forth, and after *buds*, *blossomes* and *flowers*, and after these, ripe *Almonds*.

So befell it *Hezekiah*, so shall it, all the elect of God, who know no more what to aske, then *Hezekiah* did ; he thought of no more, but the *bud* of his bodily health ; but he giueth him withall, the ripest, and sweetest fruit of all others, forgiuenesse of his sinnes : and (me thinketh) he fulfilleth all the degrees of that former story ; for, let the pardon of sinne, be *germen*, the bud ; and the pardon of all his sinnes, be *gemma*, the knot or swelling bud ; and the leauing them behinde his backe, *flos*, the blossome ; but the *casting* them behinde his backe, as if he were angry that they prest before his face, is *amygdala*, the fruit, more then all the rest. He that will purge the body, leaueth no dregs of the sicknesse, for feare of relapse : so is the pardon of God, a *plenary* pardon of *all* his sins : and whereas before they were vnder those pure eyes that cannot behold wickednesse, now they are set *behinde his backe*, that he may

not

Peccata omnia post tergum proieci.

not behold them : and not onely set, or left,
 (for then, *Clamabunt post nos* ; they will follow
 God againe ;) but *throwne* , as stones from a
 sling, and with violence offered to his iustice,
 banished in such sort, as that they may neuer
 returne againe. so speaketh hee , (in effect)
Psal. 103. Quantum distat ortus ab occasu , *Looke*
how far the East is from the West , so far hath he set
 our sinnes from vs. so *Mich. 7. proycit in profun-*
dum mare , he taketh our sinnes and throweth
 them into the bottome of the sea.

You haue heard of *Hezekiab* , the good
 King of *Iudah* , and his double condition, the
 one, which nature and sinne brought vpon
 him, sicknes, and approach to death : the o-
 ther, what grace and indulgence did for
 him : *אניא עשר אלהים יחיה* (had I almost said
 with the *Apostle Galat. 4.*) these things were
 spoken in an allegory. sure I am they were
 spoken *propter aliud* for an other purpose,
 not for *Hezekiab's sake*. But as *Ezekiel*
 (*Ezech. 4*) lieth and sleepeth vpon his left
 and right side, and maketh him bread of
 moulted corne, and baketh it in bullockes
 dung, &c. to shew the siege and famine to
 come : So haue I chosen this story of *Heze-*

Application.

kiah, to be but a modell, and patterne of those things, which hapned to our gracious KING.

Hezekias.

Hezekiah, our King, our religious King, who, though he restored not religion, as *Hezekiah* did, (which he found restored to his hand) yet he maintaineth, and propugneth religion, and spared not the *high places* no more then *Hezekiah* did, I meane, the throne of *Antichrist* himselfe, not that *braſen Serpent*, pearched vpon his pole of ſupremacie aboue all the Kings of the earth, and the whole Church of God: and as famous to the world, (he will be in ſucceeding ages) for his miraculous deliuerance from that generall gunpowder-maſſacre, as euer *Hezekiah* was for his miraculous deliuerance from *Zenacharib* the King of *Aſſur*; in a night, was that hoſt diſcomfited, and in a night, the labours and hopes of many monethes defeated: I am ſure, as renowned, as euer *Hezekiah* was, *propter ſcripturam*, for his bookes written and publiſhed, to the world, in deſenſe of the Goſpell, and Church of God.

Ecce in pace.

Not to recede from the tearmes of my text,

text, I am sure, he is a King of *peace*. And here you may stand, as at a pillar, or monument by the high-way side, and take a view of it. *Ecce, in pace*. it is worthy admiration, that, for sixteene yeares space, (to keepe the phrase of this Story, 2. Reg. 19.) there hath not an enemy shot an arrow, nor come with a sheild, nor raised vp a rampart, against any Citie, or towne of this kingdome: (in an happy houre be it spoken.) Hath your *Manna*, the meane time, *bred wormes*? or doe the *Quailes come out of your nostrells*? or are you offended with your peace? Hath it made you proude, and petulant, and lasciuious, and improuident, and vnprovidid against your Enemies? where is the fault? I must answer with *Christ*, *Duritia, malitia Cordium vestrorum*, the hardnes, the badnes of your own hearts; The *manna* was good, the *quailes* good, the *peace* good, both in him that bestowed it, and in him that procured it; your selues naught, that vsed it not aright. Cast but your eies backe to the latter part of the raigne of that *Mayden Queene*, (the maiden-head, and honour of whose gouernment, was neuer stained) whose bones are in peace,
 hir

hir soule in blisse, and her name, in eternall remembrance; thinke vpon one poore, and beggerly warre, (as the *Apostle* named poore and *beggerly elements*) *vile, seruile bellum*, rather rebellion, then warre; with beasts, rather then men, or men, after the manner of beasts; earthed in their thickets and bogges, as Foxes in their holes; (to speake nothing of the treasure, it wasted,) how much of our English bloud, of the very flower and prime of our gentry, that one warre sucked out: and then tell me if *peace*, for her owne sake, (without the weedes, that grow vp with it,) be to be disliked?

All this while I haue beene vpon the subiect of my text alone, *Hezekiah* our King, without adding any attribute, or telling you what hee hath suffered. Now it followeth, *Hezekiah* our King was sicke, and sicke as *Hezekiah* was, *vsque ad mortem*, euen vnto the death, his sicknesse was *bitternesse*, *bitternesse*, downe to the very side and mouth of the pit, *ἐχάτως ἐχίμη*, as *Iairus* his daughter, hee was at the last cast; *περὶ πλῆστον θανάτου*, as *Paul* spake of *Epaphroditus* *Phil. 2.* at the next doore, the neereft neighbor to death (I may now

Ægrotans.

Mark. 5.

now by the blessing of God speake home ;
Habet præteritarum calamitatum secura recor-
datio, delectationem quandam, when a danger
 is gone and past, it is pleasure to repeat it :
 “ *libet sinistras res meas percurrere*) I goe for-
 ward with that text, the prouidence of God
 hath euen fitted it to my mouth, I say hee
 was sicke to the death, *but God had mercy vpon*
him, and not vpon him alone, but also vpon
 vs and the whole kingdome, *ἵνα μὴ λύπη ἐπὶ*
λύπῃ γένηται, lest we should haue sorrow vpon sor-
 row, sorrow, for the losse of our *Queene,* (like
 the losse of our eyes, our bowels) his Lady
 and Consort, as his rib pluckt from his side,
 the halfe of his soule torne from him ; and
 sorrow for the losse of himselfe.

Philip. 2.

I am yet in the sicknesse. It was *bitternes,*
bitternes ; and yet to the children of God, in
 the fruit and effect of it, *dulcedo, dulcedo,*
 sweetnesse aboue the hony and hony-comb.
 It is a paradox in nature, what I shall deli-
 uer : would you looke for grapes from
 thornes ? or water from a rock ? or oyle from
 a stone ? or good out of euill ? or sweetnesse
 out of bitternesse ? that is comfort out of
 sicknes ? yet so it is. *Morbo crucior, & gau-*
 G deo,

Nazianz.

deo, non quia crucior, sed vt alijs patientie sim magister, I am sicke and tortured with sicknesse, yet am I glad, not for the torture, but for being a patterne of patience to others.

Antigonus made the like vse of his sicknesse, *Nihilo peius fuit hic morbus submonuit ne animo efferamur, cum simus mortales.* I am not the worse for it, my sicknesse puts me in minde not to bee proud, seeing I am mortall.

Παθήματα, ἀχρεΐα ἔορτα, μαθήματα. was the saying of *Cræsus* another king in *Herodotus*, rich euen to a prouerb, My sufferings, grieuous though they are, are my lessonings; which *Lipsius* well rendred, *nocumenta; documenta;* and *Gregory* not worse then he, *detrimenta corporum, incrementa virtutum*, paine to the body, gaine to the soule. The bed of a sicke man is as a schoole, a doctorall chaire of learning and discipline; then are his words written with an adamant claw, and goe deepe into the mindes of them that heare them; then is his tongue, the tongue of the learned, as touched with a cole from the altar, and his mouth the veine and fountaine of life, when the soule is weaned from the world, the flesh mortified, the spirit consecrated to God, and himselfe

himselfe rapt vp, as it were, into the third heauens, where hee seeth and heareth those things which he neuer saw nor heard aforetime.

There are, that are able to report his Swannes songs, the last before his death, (for ought appeared to the contrary) how he behaued himselfe towards God and man, and acted both King, and Priest; and setting himselfe *in articulo mortis*, in the very ioynt and poynt of dying: Looking backwards to his life past, and forwards to the life to come, neglected not any thing, neither of his priuate, nor of the publique State, with many diuine meditations, holy professions, religious promises, prudent instructions, which (for my part) I wish they were *scriptura Hezekia regis*, brought to the light of the world that all might vnderstand them.

But what becommeth of this sicknesse? *Ernesti.* remaineth it still? no. For the sweet wood of the mercies of God, was cast into the waters of *Marah*, and altered their bitternesse.

And so must I alter my text. *Jordan* is now gone backward. *Behold in my peace, bitternesse, bitternesse,* (sayd *Hezekiah*.) behold

in our bitternesse, bitternesse, peace, must I say. *Ecce euangelizo vobis gaudium magnum quod erit omni ciuitati*, (as the Angel in the gospel) behold I bring you tidings of great ioy, which shall be to the whole Land; and God say *Amen* to it; that I may euer be as *Abimaaz* 2 Sam. 18. to bring you good tidings of such things. *His soule is deliuered from the pit of corruption*. And we trust that God hath added to his yeeres, as hee did to the yeeres of *Hezekiah*, wee pray that it may be, and likely it is, if we adde to our prayers, that God will adde to his yeeres. If wee aske life for him, God shall giue him a *long life*; and after that long life ended, a *life for euer and euer*. *Psalme 21.*

Placuit tibi.

But of all other things you will aske the meanes how he was deliuered. He wanted not any thing that the earth could minister vnto him, neither the helpe of learned and painefull Physicians, (*benedictio Domini super eos, &c. Psal. 129.* the Lord prosper them, we wish them good lucke in the name of the Lord,) nor the intercessions of his faithfull Subiects, that haue bowed the knees both of their bodies and hearts, and with their pray-
ers

ers, as an incense in the morning, and the lifting vp of their hands as an euening sacrifice, they haue pierced through the clowds, and knocked at the gate of his mercy at midnight, and giuen him no rest on behalfe of their King, *Our father, our father, the Chariots and horsemen of Israel, is going from vs, O Lord spare him.*

2 Reg. 2.

Ariston was a good King, but wanted Issue : and the people desirous to haue one of his race to gouerne after him, begged him Issue of their gods. That sonne so obtained they named *Demaratus*, because the people had gained him by their prayers. I doubt not but our King was another *Demaratus*, begged by his people at the hands of God ; or rather (according to his own name) that our *Iacob* was another *Israel*, and that he & his people wrestled with God by their earnest supplications, to gaine a blessing of health from him : and although, as to *Israel*, a sinew of his thigh be yet thruoke, that is, the ability and strength of his body somewhat abated ; we trust that in time God will also restore that. But whatsoever I haue yet named, is but a second and subordinate

*Δι' αἰδέσεως.
Votis populi
expetitus.*

Genes. 32.

meanes : and *vaine* (we know) *is the help of man, our help must stand in the name of the Lord which hath made heauen and earth, or we shall neuer be holpen ; therefore the prime, predominant, and supreme cause, that our King was deliuered, was the same that Hezekiah found, placuit tibi, dilexisti &c. the good pleasure and loue of God.*

Now the good will of him that dwelt in the bush, euer dwell with our King, and marrie him vnto him with euerlasting mercy and compassion. The couenant of day and night be broken, but the couenant of his peace with our King and his kingdomes bee neuer broken. Fathers forget their sonnes, and nurses their sucking babes, and mothers the fruit of their wombs. The Lord neuer forget our king, nor his seed after him, nor the people committed to their charge.

By this time you may ghesse at the reason of our meeting (so many thousand of soules together in one place :) though not in the house of the Lord, I grant, yet in the courts of the Lords house, euen in the midst of thee O Ierusalem, in the fairest and fittest theatre we haue for such purposes, to make it like

Auranah

Araunah his threshing floore, a place for an altar of our thankfulnesse, whereon we are to offer the *Calues of our lips* ; *our reasonable service* ; an *Eucharisticall* sacrifice for the life of our King, whom God hath so lately rescued from the fangs and throte of destruction : that as when the tydings came to *Rome* of *Germanicus* his better amendment, (they had newes before of his desperate sicknesse, which stricke them all to the heart, and *Germanicus* was an excellent Prince, beloued of the people, and one that sayd of himselfe afterwards at the time of his death, *Flebunt Germanicum etiam Ignoti*, Strangers will misse and bewaile *Germanicus*) they, ran into their Capitoll, men, women and children, and rent open the doores thereof, and offered their votes, and filled the whole City with the noise of their congratulation, *Salua Ciuitas, salua Patria, saluus Germanicus*, the City is safe, the Country safe, *Germanicus* safe: So come we into this our Capitoll, our greatest *Panegyris*, inured with the like meetings (hither came that *Lady* of euer-blessed memory, to giue thanks vnto God for her victorie ouer the Spanyard) with such frequency of people as you

Sueton.

Anno 1588.

you see, with such feruency of heart, to
 blesse the name of our God, and congratu-
 late our selues, because *Salua Ciuitas, salua Pa-*
tria, saluus Iacobus, the City is safe, the King-
 dome safe, our King safe. And as before
 that, when *Augustus* was likewise recouered,
 (whom they stiled *Patrem patrie*, the Father
 of the countrey) to shew their loue to their
 Emperour, they layd their purses together,
 and set vp a Statue to *Antonius Musas* the
 Physician that recouered him, and placed it
 by the Image of *Æsculapius* : So we in affe-
 ction and loue to our King, though *wee giue*
not titles to men, and honour the Physician
 but with that honour that is due vnto him,
 yet, *Ære Collato*, ioyning our hearts & soules
 together, as if wee were all but one man,
 we set vp our Statue, and (if it bee possible)
 raise our *Colossus* of thankfulnessse, that may
 reach vp to the heauen of heauens, vnto that
 great God that hath created the Physician,
 and taught him his wisdome, and made the
 medicines of the earth to take away *the pains*
of men. Ecclesiasticus 38.

Ære collato.

Peccata.

There is but one word more in my text,
 and so an end. But as it standeth in the hind-
 most

most and dishonourablest part of my text, as the lees ly in the bottome of the vessell, the sting in the taile of the Scorpion, so it is the worst word. It is that, that troubleth *Israell* (as *Ahab* asked *Elias*, but *Elias* chardged vpon him) and *utinam abscindantur* (say I,) I would they were cut off that trouble vs. *Estne pax Iehu?* (said *Iehoram* vnto him) Is it peace *Iehu*? What peace, so long as thy mothers fornications, and hir witchcrafts are yet in force? It is *Doeg* the *Edomite* that killed the Prophets of the Lord. I knew it (saith *Dauid*) when *Doeg* the *Edomite* was there. It is *Iudas* at the bord. will you know the *Iudas*, the *Doeg*, the *Iezabell*, the *Ahab*, the mischiefe, the bane, the ruine, the wrecke of a kingdome? It is Sinne: that which brought sicknes vpon *Hezekiah*, and will bring it againe; that which God pardoned to *Hezekiah* (*proiecisti post tergum;*) and the Lord be so mercifull to vs as to grant vs our pardon. But it is a feareful doome which is pronounced *Proverb. 18. Propter peccata terra, erunt multi Principes eius*: For the sinnes of the Land, there shall be many Princes thereof. Many in the cluster, and at once; as they cry in the Gospell, *Behold is*

Gal. 5.

2. Reg. 9.

1. Sam. 22.

Hos. 13.

Christ, and there *Christ*, we know not where, so, this your King, and, that your King, we know not who : *Many* in the change, and succession ; *Dabo Regem in furore meo, & auferam in indignatione mea* : I will giue a King in my rage, and take him away in my wrath, giuing and taking both in displeasure : either of both were bad enough, and our finnes are accommodated to beare either iudgement, for they are *peccata terra*, not the finnes of single soules, but the *finnes of the Land*. Our Sacriledge, not the Sacriledge of *Achan*, our oppression, of *Ahab* ; our adultery, of an *Israelite* with a *Madianitish*-woman, our pride, of *Isebell* which painted alone ; our effeminatenesse, of *Absolon* which set more by the haire of his head, then his whole body was worth ; our drunkenesse, of *Nabal*, our vsury of (whom shall I say ? I mistake my selfe. there is not an *Usurer* named in person in the whole booke of God. their names are written in the earth, and hardly will they finde them written in the booke of life. The Lord be mercifull to them :) these were the finnes of priuate persons, and haue borne their vengeance. *A-*

nima

Senec.

nima quæ peccauerit ipsa morietur. Ours are common, Epidemicall, popular and populous finnes, both in number and measure, *peccant, & publicant*, we sinne and delight to sinne, sinne and *declare our sins as Sodome*. Feare we not these quele? The yeare hath beene fall already for the death of an *Arch-Duke*, an *Empresse*, and an *Emperour* (they say) and to looke neerer home, of a great, and *glorious Queene*, since the dayes of our *Deborah* which ruled in *Israel* 44. yeeres, not her like so farre as the world is Christian; Great by Parentage, Great by Marriage, Greater by her Graces, the beloued and honoured of God and Man, and my most gracious Mistresse, "*Nescis quid serus vesp̄er ferat* : wee are not yet come to the euening of the yeere; wee haue had rumors of warres, and commotions, and Earth-quakes, one the most prodigious birth that these latter ages of the world haue brought forth; and a signe from heauen that dazled our eyes, & might haue daunted our hearts, but slighted in such sort, as if we had seene but the shining of a Glow-worme: I feare not the euents, what hath beene, nor the portents, what may be, are

our portentuous, and prodigious finnes, which are as significant, and prognosticant of the wrath of God as any of these wonders.

Dion.

We haue yet our King, *serus in cœlum redeat*, long and long may we haue him. who may say vpon better ground then euer *Nerua* did, *se nihil fecisse in regni administratione, quo minus possit, deposito imperio, tutô priuatus viuere*; that he hath not done any thing sithence he came to the gouernment, but laying his Scepter and Crowne aside, he might liue as a priuate man without controulement. I will not *overflow*. But may I without piacle forget in the very last scæne of one of his latest actions amongst vs before his departure hence, (which might haue beene his last, if God had not fauoured vs) what hee then did? I say not that he rose early, and sate long in a Court of honour and iustice, (yet giue me a King vpon the earth, that euer with so much sollicitude and zeale, spent so many daies, and so many houres in a day in the hearing and examing of one cause; of one of their *Lewesses* in France, they write that he sate in a Cloyster from morning

ning to euening, and lost his dinner to heare the quarrells of his Monkes) of this I speake not ; nor that he added in the close of his busines, that he would make it his studie night and day, and neither slumber nor sleepe till he had brought to light the *Non constat*, as he tearmed them, which were not so liquid and cleare as the rest : I meane of a speech of his during the time that that cause was in hearing, (I report it in the presence of many and matchlesse witnesses) when taking his hat from his head, that he might doe it not without ceremonie, remembring that tribunall seat whereat he must one day stand, turning to his sonne who sat by his side, and out of regard to him, that it might not be said hereafter he had beene the childe of an ignoble parent ; whatsoeuer his other sinnes were, wherewith he confessed he was fraught as the vilest caytiffe vpon earth, yet for doing of iustice, his minde and purpose therein, (pardon the zeale and exuberancie of the speech) he needed not the mercy of God. "*En Princeps, ex orbis apex*, Shew mee his like againe.

Cland.

I say, we haue yet our King, & *ad hunc*

H 3

secundum

secundum, Eccles. 4. a prince by his side, quasi florem rosarum in diebus vernis, Eccles. 50. as a prime-rose in the spring season, sprowting and spreading himselfe vnder his boughes.

Idem..

2. Reg. 18.

"Accipiat patris exemplum ; we haue root and branch, rem and spem, a morning and a mid-day Sunne, the first and the latter raine, or (to keepe to the story which I haue in hand) as Zenachbarib told Hezekiah, thou saist thou hast eloquence, but counsell and strength are for the warre. We haue a King for counsell, and a Prince (if God blesse him) for strength, a King to instruct, and a Prince to execute: Only beware of your finnes, peccata terræ, the finnes of the Land ; breake them off with repentance, lament them betimes, that they make not you to lament, when it is too late: when the lamentation shall be, not of priuate soules, but like that of Hadadrimmon in the fields of Megiddon, Zach. 12. when lugebunt familie, familie seorsim, all the families of the Land shall mourne, the familie of the house of David apart, and of Nathan apart, and of Levi apart, &c. But whither am I going? Wee came to reioyce in the safetie of our King, and in the name of our God to set vp our

our banners of ioy, as in the 20. *Psal.* and we pray for our King, as that people did for theirs, in the words of the same *Psalme*, that God will continue his blessing, and perfect that good worke, which he hath begun vpon him. *The Lord beare thee in the day of thy trouble, the name of the God of Iacob defend thee. Send thee helpe from his Sanctuarie, and strengthen thee out of Sion. Remember all thy offerings, and accept thy burnt sacrifices. Grant thee according to thy hearts desire, and fulfill all thy petitions.*

AMEN.

Psal. 20. 1.